MORAL
Gallantry.

A Discourse,

WHEREIN

The Author endeavours to prove; that *Point of Honour* (abstracting from all other tyes) obliges Men to be *Virtuous*.

And that there is nothing so mean (or unworthy of a Gentleman) as Vice.

By Sir *George Mackenzie*.

Seneca.

Though God did not know, nor Men would not punish Vice; yet would I not commit it, so mean a thing is Vice.

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Roger L'Strange.

TO HIS GRACE

JOHN

EARL OF

ROTHESS,

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His Majesties High Commissioner, Lord High Chancellour, Lord President of His Majesties Exchequer and Council, and General of His Majesties Forces in *Scotland*, &c.

May it please your Grace,

MY *Obligations to you are such as may excuse real passion in a* Stoick, *and seeming flatteries in a Philosopher; and my gratitude deserv'd not to aspire to that name,*

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if it should not like them want measures. But, seeing your modesty makes you think even what is justice to your merit, to be flattery; as the greatness of your merit keeps the highest Eulogies I can give you from being so; I shall retain my respects for you in a breast, which may dispute sincerity as to your Interests, with the first of those who pretend to it: With which I shall the sooner rest satisfi'd; because no paper, nor any thing else except the heart, which sends you this, is capable to contain or express that kindness it feels for you. In the above-written enumeration of your Titles, I have neither design'd to flatter you, nor to contribute to your fame; but rather, to remember you how much you are debtor to Providence for it's kindness; and we to you for your repeated cares; that thereby ye may be thankful to it, and we to you. In order to which, I have presented you and my Country with these Discourses;

ses; which by inciting both to be virtuous, will not allow either to be ingrate: and therein if I evidence not abilities, I will at least kindness and respect; which cannot but far out-value the other, seeing the last relate's to you, and the first respects only my self. Since then holy Altars have not disdain'd to offer up Pigeons, and such like value-less things; which nothing but the sincerity of the offerer could render considerable: refuse not to accept and revise these, though unfinisht Discourses: And if a mans last words may be believ'd; I (who am to make these my last words in Print, and confine my thoughts for the future to my ordinary employment) do assure you, that they are presented with all imaginable respect and zeal, by

Your Graces most humble
Servant,

George Mackenzie.

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To the Nobility and Gentry.

My Lords and Gentlemen,

HAving lighted this, though the ſmalleſt and dimmeſt of *Virtues* torches, at *Honours* pureſt flame; I thought it unſuitable to place it under the Buſhel of a private Protection; but rather to fix it upon ſuch a conſpicuous Elevation, as your exalted names; that Virtue might launch out from thence its glorious beams more radiantly; and the better direct theſe who intend to be led by it. Narrower Souls then yours, have not room enough to lodge ſuch vaſt thoughts, as *Virtue* and *Honour* ſhould inſpire: And that which raiſed you to that height, which

deſerves this Complement from Virtue; does deſerve that ye ſhould not, when ye have attained to that height, neglect its addreſs; though ſent you by the meaneſt of its and your Servants.

Ye may (*My Lords and Gentlemen*) make your ſelves illuſtrious by your Virtue; and which is yet noble; (becauſe more extenſive:) ye may illuſtrate Virtue by your Greatneſſe: and as the *Impreſſa* of a great Prince, makes Gold more current, though not more pure; So your Patrocinie and Example may render Virtue more faſhionable and uſeful then now it is. Underva'ued Virtue makes then its application to you, as to thoſe whom, or whoſe Predeceſſors it hath obliged; And perſecuted Virtue deſerves your Patronage; as rewarded virtue is worthy of your Imitation. And ſeeing it did raiſe your Families, and offers ſtill to raiſe

Monu-

Monuments for your Memory; ye do in that assistance but pay your debt, and buy fame from succeeding Ages. And as what is ingraved upon growing Trees, does inlarge it self as the Tree rises; so Virtue will be serious to advance you, knowing that it will receive extension accordingly as ye are promoted. Virtue is nothing else, but the exercise of these Principles which respect the universal good of others; and therefore, Nature out of kindness to its own productions, and Mankind in favour to their own interests, have ennobled and adored such as were strict Observers of those. The only secure and noble way then to be admired and honoured, is to be virtuous; this will make you, as it did *Augustus*, the Ornament of your Age; and as it did *Titus Vespasian*, the delight of mankind. This is (though to

my regrate) the way to be nobly *singular*, and truly great. For men follow you, when ye are vitious, in complement to their own depraved humours; but when they shall assimilate themselves to you in your Virtues; they will shew truly their dependance; and that they follow you, and not their own inclinations. In Vice ye but follow the mode of others; but in re-entring Virtue into the *Bon-grace* of the World; ye will be leaders; by this your Lives will become Patterns, and your Sentences Laws to Posterity; who shall enquire into your actions, not only that they may admire, but (which is more) that they may imitate you in them. I intend not by this Discourse (My Lords and Gentlemen) that all Virtues should shrink into the narrowness of a Cell, or Philosophers Gown. No, no, publick Virtues

tues are in their extenſion as much preferrable to private; as the one place is more Auguſt then the other; of which to give you but one inſtance; (for the Principle is too well founded to need more) there is more Virtue in relieving the oppreſſed, then in abſtaining from oppreſſion; for that comprehends this, and adds to it the nobleneſs of courage, and the humanity of compaſſion. The one is the employment of Philoſophers; but the other of that omnipotent GOD, whom theſe Philoſophers with trembling adore: In the one we vanquiſh, but in the other we only fly temptations. Virtue then has employment for you, Great Souls! as well as for retired Contemplators; and though Juſtice, Temperance, and theſe Virtues wherein none ſhare with you, be more intrinſecally noble, then the atchieving the greateſt

Victo-

Victories; wherein, fate, ſouldiers, and accidents challenge an intereſt; Yet Virtue loves to beſtow Lawrels as well as Bays; and hath its Heroes, as well as Philoſophers. Rouſe up then your native courage, and let it overcome all things except your clemency; and fear nothing but to ſtain your innocence; undervalue your Anceſtors no otherwiſe, then by thinking their actions too ſmall a Pattern for your deſigns; and aſſiſt your Prince, till ye make the World (which is waſht by the Sea on all quarters) that Iſle which ſhould acknowledge his Scepter: your time makes the richeſt part of the publick's Treaſure; and every hour ye miſpend of that, is a ſacrilegious theft committed againſt your Country. Throw not then ſo much time away, (though ſome be allowable) in hunting and hawking, which are

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not the nobleſt exerciſes; ſeeing they favour alwayes the ſtrongeſt, and do incline men (though ſurdly to oppreſſion and cruelty; (for which reaſon (I believe) *Nimrod* the firſt Tyrant, is in Scripture obſerved to have been a mighty Hunter) and with *Lucullus*, that glorious Roman, think it the nobleſt hunting, to purſue Malefactors by Juſtice in Peace, and irreclaimable Enemies by Armies in War. Raiſe Siege from before theſe coy Ladies, (I ſpeak not of the nobler ſort; for to court ſuch will oblige you to learn Wit, Liberality, Patience and Courage) who do heighten their obſtinacy of deſign to make you lengthen your purſuites; and lay it down before theſe ſtrong Cities, which are, by no forc'd Metaphor, called the Miſtreſſes of the World; level their proud walls, when they refuſe your juſt commands, with

with the ground whereon they ſtand; and leave it as a doubt to your Poſterity, when they ſee their ruines, to judge whither your fury, or the thunder has lighted there. But, if ye will juſtifie your Complements to deſerving Beauties; employ your courage, as well as affection in their ſervice: (for till then ye ſerve them but by halfs). And as *Cæſar* at his parting told *Cleopatra*, think your ſelves unworthy of them, till ye have raiſed your own value by ſuch exploits, as Courage has made great, and Virtue has made generous. Court them as he did her, with no other Serenaid's, then the pleaſant noiſe of your Victories; and after ye have returned, covered, not with perfumes, or tiſſue; but with deſerved and bloſſoming Lawrels, then, that ſame virtuous Courage, which hath forced a paſ-

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ſage through Walls and Ramparts, (piercing, where ſhot of Cannon languiſht, or gave back) will find an entry into the hardeſt heart, which if it yield not to thoſe gallant importunities of fate and fame; it is certainly more unworthy of your pains; then ye of its choice. But forget not amidſt all your Trophies, rather to chaſtiſe pride, then to be proud of any your plumpeſt ſucceſſes; (which become cheats, not victories, when men are vain of them) for by ſo doing you ſhall become Vaſſals to it: Whilſt ye toil to enſlave others to you; endeavour rather to deſerve, then to court Fame: for in the one caſe ye will make it your Trumpet; whereas in the other it will become your Imperious Miſtreſs; and ye will thus oblige it to follow you; Whereas otherwayes you may weary your ſelves in following

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it. The nobleſt kind of vanity, is to do good, not to pleaſe others, or to expect a reward from them; (and Fame is nothing elſe) but, to do ſo of deſign, to gratifie your own gallant inclinations; judging that the having done what is good and great, is the nobleſt reward of both; and ſcattering, like the *Sun*, equal light, when men look, or look not upon it. The nobleſt kind of detraction, is, to leſſen thoſe who rival your Virtue; not by obſcuring their light, as the dull earth eclipſes the Moon; but by out-ſhining it, as the *Sun* renders all theſe other Stars inconſpicuous, which ſhine, but appear not at the ſame time with it. Raiſe your ſpirits, by theſe Heroick exploits, to ſo generous a pitch; that ye need not think Heaven it ſelf too high for you: And as if all things here below were too unworthy a

reward

reward for that courage, to which all thoſe things do at laſt ſtoop; attempt Heaven, (if ye will be truly couragious) which the Scripture tells us, *is taken by violence, and the violent take it by force.* And when Virtue hath made you too great for this lower World; the Acclamations and Plaudite's of ſuch as conſider the Heroickneſs and juſtice of your actions, ſhall be driven upwards with ſuch zeal and ardour; that they ſhall (as it were) rent the Heavens, to clear an entry for you there. Where when ye are mounted, though *Ceſar*, or *Auguſtus*, *Alexander*, or *Antoninus*, were adorning the Skyes, transformed into Stars, as their Adorers vainly imagined, yet ye may with pity look down upon them, as ſpangles; which at beſt do but Embroider the out-ſide of that Canopie whereupon ye are to trample. Ye ſhall there have

pleaſure

pleasure to see our blest Saviour intercede for such as were Virtuous; and welcome such as come there under that winning Character; and shall from these lofty Seats, see such Terrestrial Souls, as by their love to the Earth, were united, and transformed into it, burn in those flames which took fire first from the heat of their Lusts here: Which, though it be an insupportable punishment; yet yield's in horrour to these checks they shall receive from their Conscience; for having undervalued, or oppressed that Virtue which I here recommend.

The Authors Design and Apology.

THough I can by no other Calculation then that of my sins, be found to be old; yet in that small parcel of time which I have already transacted; I have, by my own practice, been so Criminal; and by my example adopted so many of other mens sins into the number of my own; that, though I should spend the residue of my allowance without one errour; (which is equally impossible and desireable) yet that negative goodness, being a duty in it self, could expiate my foregoing sins no more; then the not contracting new debts, can be accounted a payment of the old. The consideration of which prevailed with me, to endeavour to reclaim others from their Vices, by discourses of this nature; that in their proselited practice

practice I might be Virtuous; as I have been Vitious in the practice of such as have followed my example; And that I might, in the time they should imploy well, redeem what I my self had so misspent. In order to which, I did resolve to address my self to the Nobility and Gentry, as to those whose reason was best illuminated; and by prevailing with whom, the World (who imitates them as they depend upon them) may be most compendiously gained to the profession of Philosophy; and to such as have most leisure to reflect upon what is offered, and fewest temptations to abstract them from obeying their own perswasions: And as Physitians do judge their Medicaments will be most successful, when they rather second, then force Nature: so I resolved to use the assistance of their own inclinations, in my Discourses to them; laying aside an enemy, and gaining thus a friend, by one and the same task. Wherefore finding,

ing, that moſt of them were either taken by an itch for Honour, or a love to eaſe; I have fitted their humors with two Diſcourſes; in the one whereof, I endeavour to prove, That nothing is ſo mean as Vice; *and in the next I ſhall prove,* That there is nothing ſo eaſie as to be Virtuous. *I had, I confeſs, ſome thoughts of this Diſcourſe; when I firſt undertook the defence of* Solitude: *but I thought it fit to acquaint my ſelf with writing, by writing to private perſons, before I attempted to write to ſuch as were of a more elevated condition: And that it was fit to invite all men firſt to* Solitude; *which I prefer as the ſecureſt Harbour of Virtue. But if ſome would purſue a publick life, as the more noble; I thought it fit to demonſtrate to them; That there is nothing truly Noble, but what is ſincerely Virtuous. I doubt not but ſome will, out of miſtake, (I hope few will out of malice) think, that*

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the Writing upon ſuch forreign Subjects, binds this double guilt upon me; That I deſert my own imployment, and do invade what belongs to thoſe of another Profeſſion: But if we number the hours that are ſpent in Gaming, Drinking, or Bodily Exerciſes; (at none of which I am dexterous) If we conſider what time is ſpent in Journeys, and in attending the Tides and Returns of Affairs; we will find many more vacant interludes; then are ſufficient for writing ten Sheets of Paper in two years ſpace; eſpecially upon a Subject which requires no reading; and wherein no man can write happily, but he who writes his own thoughts. With which, pardon me to think him a ſober wit, who cannot fill one ſheet in three hours; by which calculation, there needs go only thirty ſelect hours to ten ſheets: And his life is moſt uſuriouſly imployed, who cannot ſpare ſo many out of two years to his divertiſe-

ments;

ments; especially, where the materials are such daily Observations, as are thrust upon me and all others by our living in the World; and are so Orthodox and undeniable; that an ordinary dress cannot but make them acceptable. And so few (I may say none) have written upon the Subject, that I am not put to forge somewhat that may be new. But what ever others judge of this or me, I find that it is a part of my imployment as a Man and Christian, to plead for Virtue against Vice. And really, as a Barrester, few Subjects will imploy more my Invention, or better more my unlabour'd Eloquence, then this can do. And I find, that both by writing and speaking Moral Philosophy; I may contract a kindness for Virtue; seeing such as repeat a lie with almost any frequency; do at last really believe it. Neither is there any thing more natural, then to have much kindness, for either these Per-

sons,

ſons, or Sciences wherewith we are daily converſant: And by this profeſſion and debate, I am obliged (though I fear that I ſatisfie not that obligation) by a new and ſtrong tye to be Virtuous; leſt I elſe be inconſequential to my own principles; and ſo be reputed a Fool, either in not following what I commend; or in commending ſo much, what by my practice I declare is not worth the being followed. And therefore if I cannot pleaſure others; (which is my great aime, and will yield me great ſatisfaction) I will at leaſt profit my ſelf: Which, becauſe it is more independent, is therefore more noble; and ſo will ſuit beſt with my Subject; though the other would ſuit better with my deſires.

A DISCOURSE,

Endeavouring

To prove, That point of Honour obliges Men to be Vertuous; And that there is nothing so mean as Vice, or so unworthy of a Gentleman.

BY how much the more the world grows older, by so much (like such as wax old) it's light grows dimmer; and in this twilight of it's declining age, it too frequently mistakes the colours of good and evil; and not infrequently believes that to be the body, which is but it's shadow. But amongst all it's errors, those which concern Honour, are the

moſt (becauſe conſpicuous, therefore) dangerous; every fault being here an Original ſin, and becoming, becauſe of the authority of the offender, a Law, rather then an Example. Some conceive themſelves obliged in honour to endeavour to be ſecond to none; and therefore to overturn all who are their Superiours: Others to think every thing juſt whereby they may repay (though to the ruine of Publick Juſtice) the favours done to their private Perſons, or Fortunes. Some imagine that they are in honour bound to live at the rate, and maintain the grandour of their Predeceſſors; though at the expence of their ſtarving Creditors; (obedient to Nature in nothing oft-times, but in this fantaſtick keeping of their Ranks) and there want not many, who judge it derogatory to theirs, to acknowledge theſe errors

errors of which they ſtand convinced. Young Gallants likewiſe look upon Vertue, as that which confines too narrowly their inclinations; judging every thing mean which falls ſhort of all the length, to which power or fancy can ſtretch it ſelf: And as a Gentile Wit hath handſomely expreſt it, they believe that

Honour is nothing but an itch of blood,
A great deſire to be extravagantly good.

And thus whilſt every man miſtakes his Fancy for his Honour, they make Honour to be like the Wind; (from which at that rate it doth little differ) then which nothing ſounds higher, and yet nothing is leſs underſtood. To vindicate Honour from theſe aſperſions, and reclaim perſons otherwayes Noble from theſe errors; I have un-

dertaken this Diſcourſe: the nobleneſs of whoſe Subject deſerves, that it had been illuminate by the victorious hand of mighty *Ceſar*; and to have been Writ by a Quill pluckt from the Wing of Fame. But I hope the Readers will conſider, that ſeeing I am able to ſay ſo much upon it; that more ſublime Wits would be able to ſay much more. And as in refining of Mettals, the firſt work-men require uſually leaſt skill; ſo I hope that after I have digged up with rather pains, then Art, the firſt Ore; it will hereafter be refined by ſome happier hand.

Native Honour commended.

I have in great eſteem thoſe Honours which are derived from Anceſtors; (though that be to be great by our Mothers labours, rather then our own) and to thoſe which Princes beſtow; (though that be but to be gallant in Livery) and I believe that we may

may justly interpret *Nebuchadnezzars* Image (whereof the Head is said to have been Gold, the Breast Silver, and the Belly Brass, the Legs Iron, and the Feet Clay) to be a Hieroglyphick of this lower World; wherein Nature hath impresst the several Ranks of Mankind, with gradual advantages suitable to their respective imployments; The meaner sort falling like dregs to the bottome; whilst the more refined Spirits do like the Cream rise above; these like sparkles flying upward; whilst the others do like the contemned ashes lie neglected upon the level. And seeing the Wise Former of the World, did design by its Fabrick, the manifestation of His Glory; it is most reasonable to conclude; that He would adorn such as are most conspicuous in it, with such charms and accomplishments, as might most Dan. 2.

vigorioufly raviſh the beholders into the admiration of that Glorious Eſſence they repreſent. The Almighty being hereby ſo kind to ſuch whom he hath deprived of the pleaſure of commanding others; as to give them the pleaſure of being commanded by ſuch, as they need not be aſhamed to obey: and ſo juſt to thoſe whom he hath burdened with that command; as to fit them for it by reſembling indowments: And as by the Heroicknes of theſe who repreſent him, he magnifies his own wiſdom in that choice; So by their publick ſpiritedneſſe, he manifeſts his love to theſe who are to be governed. Thus as amongſt the Spheres, the higher ſtill roll with the greateſt purity: and as in natural Bodies, the Head, is as well the higheſt as the nobleſt part of that pretty Fabrick; (from being vain whereof, no-

thing

thing could let us, but that, as the Apoſtle ſayes, *It is given us, and it is not our own workmanſhip*) ſo amongſt men (each whereof is a little World, or rather a nobler draught of the greater) the higheſt are ordinary the more ſublime; for ſuch as attain by election to that hight, muſt be preſumed beſt to deſerve it; ſuch as force a paſſage to it, could not do ſo, without abilities far raiſed above the ordinary allowance; and ſuch as by their birth are accounted Noble, have ordinarily (like water) their blood ſo much the more purified, by how much the further it hath run from its firſt Fountain: Antiquity is an abridg'd eternity; and that being one of GODS Attributes, theſe do oft reſemble him moſt in his other Attributes, who can pretend with greateſt juſtice to this. And as in natural bodies, duration doth argue fineneſs, and

ſtrength of conſtitution; ſo we cannot but acknowledge, that thoſe Families have been moſt worthy, who have worn out the longeſt tract of time; without committing any ſuch enormous crime, or being guilty of either ſuch raſhneſs, or infrugality, as moth away theſe their Linages; which, like *Jonahs* Gourd, rather appear to ſalute the world then to fix any abode in it.

Yet there is a Nobility of extraction, much raiſed, above what can owe its riſe to fleſh or blood: and that is *Vertue*; which being the ſame in ſouls, that the other is in bodies and families; muſt, by that Analogy, ſurpaſſe it as far, as the ſoul is to be preferred to the body: and this Mortal Honour and Nobility, prizes its value ſo far above all other qualities; that the Stoical Satyriſt following the Dictates or Doctrines of that School, is bold

to

to say, that nothing but virtue deserves the name of Nobility.

Nobilitas sola est atq; unica Virtus.

And in opposition to this Nobility, but most consequentially to that Doctrine; *Seneca*, a Partisan of the same Tribe, doth with a noble haughtiness of Spirit tell us, that, *licet Deus nesciret, nec homo puniret peccatum, non tamen peccarem, ob peccati vilitatem*; though GOD did not know, nor man would not punish Vice; yet I would not sin, so mean a thing is sin. For proving of which; I shall advance and confirm these two great truths; that men are, in *Point* of *Honour* obliged to be virtuous; and that there is no Vice, which is not so mean; that it is unworthy of a Gentleman; and shall lead you unto that Seraglio of private Vices, of which, though the weak-

eſt ſeem, in our experience, to have ſtrength enough to conquer ſuch who paſs for great Spirits, or Wits in the World: A Philoſpher will yet find; that theſe defeats given by them to noble Spirits; do not proceed from the irreſiſtableneſſe of their charmes; but from the inadvertance of ſuch as are captivate; and is rather a ſurprize then a conqueſt. For thoſe great ſouls being buſſied in the purſuit of ſome other Project; want nothing but time to overcome theſe follies: or elſe, theſe vices and paſſions (which is a great Argument of their weakneſs) do then aſſault ſuch Heroes, when they are become now mad with their proſperity. But if we will ſtrip Vice or Paſſion of theſe gaudy ornaments, which error and opinion lends them; or advert to our own actions; we will find, that theſe overcome us not; but

that

that we by our own misapprehension of them overcome our selves: as will appear, First, by some general reflections; to which in the second place I shall subjoyn some particular instances; and shall, by a special Induction of the most eminent Virtues and Vices, clear; that there is nothing so noble as Virtue; nor nothing so mean as Vice.

Virtue contributes more to advancement then Vice can do.

As to the general reflections; I shall begin with this; that if Advancement be a noble Prize; doubtless Virtue most by this be more noble then Vice; seeing it bestowes oftest that so much desired reward. For further proving of which from reason; consider; that no man will associate with vitious persons; (without which no project for advancement can be promoved) for, who will hazard his life and fortune with one whom he cannot believe? and who can believe

lieve one who is not vertuous? truſt, fidelity, and ſincerity, being themſelves Virtues? or who ſhould expect to gain by favours, the friendſhip of ſuch as by their Vices are ingrate to GOD and Nature? who have been to ſuch liberal, infinitely far above humane reach; (and thus likewiſe vitious perſons are contemptibly mean; ſeeing they are ſo infinitly ingrate). And in this appears the meanneſs of Vice, that it can effectuate nothing without counterfiting Virtue; or without its real aſſiſtance: When Robbers aſſociate, they entertain ſomething Analogical to friendſhip and truſt; elſe their vices would be but barren; and without humility ſhewed to inferiors; the proudeſt men and Tyrants would owe but little to the greatneſſe of their ſpirit: When Undertakers league together, either they truſt one another, becauſe

of

of their Oaths, or becauſe of their Intereſts only; If the firſt, they owe their Succeſs to virtue; If the ſecond, then they never fully cement; but aſſiſt each others by halfs; reſerving the other half of their force to attend that change, which intereſt may bring to their Aſſociates: and do ſuch as fight for hire (intereſt being nothing elſe) acquit themſelves with ſuch valor? as thoſe, whoſe courage receives edge from Duty, Charity, Religion, or any ſuch virtous principles? vitious perſons have many rivals, and ſo meet in their riſing with much oppoſition: The Covetous fear the promotion of him who is ſuch; and the Ambitious, of him who is of the ſame temper. But becauſe, all expect civility from the Courteous, and money from the Liberal; They therefore wiſh their preferment, as what will contribute

tribue to their own Interest; and Princes are induc'd to gratifie such; as knowing that in so doing, they transmit to their people what they bestow upon such Favourites; and that they preclude the challenges of those, who repine at their Favours as misplac't, when not bestowed upon themselves.

Virtue is more conducive to Fame then Vice.

If there be any thing that is noble or desirable in fame; Vertue is the only (at least as the straightest so the neerest) road to it; Posterity taking our actions under their review, without the byasse of prejudice, passion, interest or flattery; and of such as Story cannonizes for its Grandees. *Alexander* is not so truly glorious, for defeating the Indians, as for refusing to force *Darius* fair Daughters; for in the one a great part is due to the courage of his Souldiers, and the brutishness of his Opposers; whereas

as in the other he overcame the charms of such, as might have overcome all others; & was put to combat his own youth, which had gained for him all his Victories: the meanest of his souldiers could have forc'd a prisoner; but fame reserved it as a reward worthy of *Alexander*, in his chastity, to vanquish a Monarch, and gratifie a generous Lady; to displease whom, was as great a crime as it was to ravish others. Nor was *William* the Conqueror more honoured, for subjecting a War-like Nation; then for pardoning *Gospatrick* and *Eustache* of *Bulleign*, after so many revoltings: For in the one he conquered but these who were less then himself; but in the other he conquered himself, who was their Conqueror. *Aristides* was esteemed more noble, in undergoing a patient banishment; then these Usurpers who condemned him to it; whose names remain

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as obſcure, as their crimes are odious; whilſt his is the continual ornament of Pulpits and Theaters: And all the Roman glories do not celebrate *Neroes* memory to the ſame pitch with that of *Seneca's*; who did (like the Sun) then appear greateſt, when he was neareſt to the ſetting. *Alexander* is only praiſed, when we remember not his killing *Parmenio*: and the famous *Hugh Capet* of *France* ends his glory, where we begin to talk of his uſurpation: and (to diſpatch) this is one great difference betwixt Virtue and Vice, in relation to fame; That Vice like a *Charletan* is applauded by the unacquainted; or like rotten Wood may ſhine in the dark; but it's luſtre leſſens at the approach of either time or light; whereas, though virtue may for a time lie under the oppreſſion of malice; (which Martyrdom it

it ſuffers only when it is miſtaken for vice) yet time enobles it; and light does not lend it ſplendor, but ſerves only to illuminate it's beholders: and ſo to enable them to diſcover what native Excellencies it poſſeſſes.

If *Amphialaus* or *Orondates* had been charged in theſe Romance, ye ſo dote upon with drunkenneſs, oppreſſion, or envy; certainly it had leſſened their eſteem, even with ſuch as moſt admire, though they will not imitate theſe virtues. And to ſhew how much kindneſs virtue breeds for ſuch as poſſeſſes it; Conſider, how though ye know theſe to be but imaginary *ideas* of virtue; yet we cannot but love them for that; as ye can love them for nothing elſe; ſeeing they never obliged you or your relations; and ſince abſtract virtue conciliates ſo much favour; certainly virtue in you will

An Argument from Romances.

will conciliate much more: For besides that *idea* which will be common to you with them; some will be obliged thereby to love you, as their Benefactors; and others, because they know not when ye will become so. And at least they will honour your virtue, as that which will secure them against your wrongs; and which will assure them of your good wishes, if you cannot lend them your assistance. Would not the most prostitute Ladies hate *Statira*, or *Partheniſſa*; if they had been represented under any one of these their own vices; whose number can find their account no where but in the moments they live; nor excuses no where but in the madnesse of such as commit them? And would not our Gallants think it ridiculous to see these *Hero's* brought in by the Authors of *Cassandra*, or *Partheniſſa*

vissa glorying in having made their Comrades brutish by drinking; or poor Maids miserable by uncleanneſſe; and though Whoring be cryed up as one of theſe gentile exerciſes, that are the price of ſo much time and pains; yet we hear of none of theſe, who are ſo much as ſaid to have had a Whore; far leſs to glory in it. But to turn the meddal; conſult your own experience; and it will remember you of many hopeful Gentlemen, whoſe advancement hath been ſo far diſappointed by theſe vices, that they fell ſo low as to become objects of pitty to ſuch as feared them once, as their accompliſht Rivals. And to let us ſee the folly of ſin; I have known ſuch as hated Nigardlineſs ſo much, as that to ſhun it, they ſpent their abortive Eſtates before they were full Maſters of them; Brought by that exceſs to

flee

flee Creditors, ſtarve at home, walk in raggs, and which is worſe, beg in miſery; and ſo to fall into the extremity of that vice, whoſe firſt, and moſt innocent degrees they laught at in others: And when they beg'd from theſe who were both Authors and Companions in their Debaucheries; (expecting to be ſupplied, as well by their juſtice as their compaſſion) did get no return but that laughter which was a leſſon taught by themſelves; or at beſt, a thouſand curſes, for having bred them in a way of living, that did naturally occaſion ſo much miſchief. If then poverty be mean and ignoble, certainly vice muſt be ſo too; ſeeing beſide ſickneſs, infirmity and infamy; it hales on poverty upon ſuch as intertain it.

Virtue raiſed the Grecian and Roman Empires.

When the world was yet ſo young, as to be led by ſincerity; in

in place of that experience, which makes our age rather witty then honeſt: Its *Hero's*, who equally ſurpaſſed and ennobled mankind by their virtue; were for it deified; even by theſe their contemporaries, who in poſſeſſing much more both riches and power then they; wanted nothing but this virtue to be much greater then they were. And thus *Nimrods* Kingdom could not build him Altars, though ſincere *Rhadamanthus* had fire kindled on his; by the heart of their zeal, who knowing him to be mortal, could not, even in ſpight of his dying, but worſhip that Immortal virtue which ſhined in him. And as *Cicero* informs, theſe gods of the Pagans were at firſt but illuſtrious *Hero's*, whoſe virtue, rather then their nature rendered them immortal, and worthy to be worſhipped; even in the eſtimation

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of such undisciplin'd Bruts, as thought the Laws of Nature a bondage, and the Laws of GOD a fable. We find though *Licurgus* in *Lacedemon*, *Aristides* in *Athens*, and *Epamenondas* in *Thebes*, were not born to command; yet their virtue bestowed on them what their Birth denyed; and both without, and against factions, they were elected by their Citizens to that rule, which they did not court; and were preferred to such as both by birth and pains had fairer pretences to it. And whilst *Greece* flourished, *Reges Philosophobant, & Philosophi regebant:* these Common-wealths being more numerous then their Neighbours, in nothing but their virtues; and stronger then they in nothing but the sincere exercise of Reason: And when Tyranny, and pride, had, by wasting these Common-wealths, made place

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for the *Roman* glory; nothing conquered so much the confiners of that glorious State, (whose Center was vertue, and Circumference Fame) as their vertue. Thus the *Phalerians* are by *Plutarch* said to have sent Ambassadors to *Rome*, resigning themselves over to the *Roman* Government; because they found them so just and noble, as to send back their Children who had been betrayed by a School-master: when *Pirhus* was advertised by the *Romans* to beware of Poyson from one of his own Subjects, who had offered to dispatch him; he did then begin to fear that he should be conquered by their Arms, who had aldeady subdued him by their civilities. And such esteem had their justice gained them; that they were chosen Umpires of all neighboring Nations; and so gained one of the oppolites, first to a confederacy,

federacy, and then to a dependency upon them. And *Attalus* King of *Pergamus*, did in Legacy leave them his Kingdom; as to those whose vertues deserved it as a reward; which occasioned St. *Augustine* to fall out in this eloquent expression, *Because GOD (saith he) would not bestow Heaven upon the* Romans, *they being Pagans; he bestowed the Empire of the World upon them, because they were Vertuous.* And many have been raised to Empires, by no other assistance then that of their vertue. As *Numa Pompilius*, *Marcus Antonius*, *Pertinax* and *Vespasian*; whilst the want of this, hath, in spight of all the power with which vitious Governours have been surrounded, degraded others from the same Imperial Honours; as *Tarquinius Superbus*, *Domitian*, *Comodus*. And generally there is but one Emperor to be seen in that long

long *Roman* List, who was unfortunate, being vertuous: And not one whose vice was not the immediate cause of ruine to it's Author.

Virtue hath made Philosophers to be admired above Princes.

Antiquity hath also transmitted to us the memory of *Socrates*, *Zeno*, and other Philosophers, under as obliging Elogies, as these of the most famous Emperors; whom Vertue (to let us see that Riches and Honours are but the Instruments of Fame, and not the Dispensers of it) hath, without any assistance, raised to this pitch, above these Princes; that they have conquered our esteem, without the aid of Armies, Treasurers, Senats, or flattering Historians; and cease not like them to command when they ceas'd to live; but by their precepts and discourses, force worthy Souls yet to a more intire obedience; then the others did whilst they were

alive, by their Sanctions and penal Statutes. For Princes govern but a short time one Nation: and by these Laws, they awe but such vitious persons, whom it is more trouble then honour to command. But these Illustrious Philosophers, and such as imitate their virtue; have thereby attained to a Soveraignty, over both the Wills and Judgements of the best of all such as are scattered amongst all the other Kingdoms of the World. And *Marcus Aurelius*, who was one of the greatest Emperours, doth recommend to Kings as well as Subjects; to think, that one of these Philosophers is beholding all their actions; as a most efficacious mean to keep men in awe, not to commit that vice to which they are tempted.

I have seen very great men shun to own even their beloved vices,

vices, in the preſence of ſuch as they needed not fear for any thing but their virtue: And it is moſt remarkable, that *Nero*, who exceeded all who then lived in power; and all who ſhall live (I hope) in cruelty; did ſtill judge himſelf under ſome reſtraint, whilſt *Seneca* was at Court to be a witneſs to his actions. And every vitious perſon muſt flee publick, and the light (which ſhowes the meanneſs and cowardlineſs of vice) when he is to reſign himſelf over to any of theſe Criminal Exerciſes; by which likewiſe when committed, men become yet more cowards; for who having ſpent his life at that unworthy rate, will not (if he be maſter of any reaſon) tremble and be afraid to venture upon ſuch exploits, which by taking his life from him, may, and will preſent him before the Tribunal

Vice muſt lurk, and cowardly.

of that GOD whom he hath offended? and from whom (which will not a little contribute to his cowardlineſs) he cannot expect that ſucceſs, whereof the expectation leſſens, or hightens to it's own meaſures, the courage of ſuch as are engaged.

Servants equal Maſters in Vice.

We may eaſily conclude the meanneſs of Vice from this alſo, that Servants without pains or Art, equal us in them; for theſe can Whore, Drink, Lie, and Oppreſs: But to be Temperate, Juſt and Compaſſionate, are qualities whereby we deſerve, and are by ſuch as know us not, judged to be Maſters and well deſcended. And have not Servants reaſon to think themſelves as deſerving perſons as their Maſters; when they find themſelves able to equal, or ſurpaſs them, in what they glory in as their great accompliſhments?

Seeing

Seeing what is imitated, is ſtill nobler then what imitates; certainly vice muſt be the leſs noble, becauſe it but coppies virtue; and owes to its maſk, and our errors, what it poſſeſſes of pleaſure or advantage. Cruelty pretends to be Zeal; Liberality is counterfeited by the Prodigal; and Luſt endeavours to paſs for Love. *Vice but coppies Virtue.*

Is there any thing more ignoble then fear, which does as ſlaves, ſubject us to every attempter? and have not all vices ſomewhat of that unmanly paſſion? In Covetouſneſs we fear the want of Money; in Ambition the want of Honour; in Revenge the want of Juſtice; in Jealouſie Rivals; and when we lie we fear to ſpeak openly. *All Vices imply fear.*

Is there any thing more mean then dependence? and makes not Ambition us to depend upon ſuch as have Honours? Cove- *All Vices make us depend upon others.*

touſneſs upon ſuch as have Riches? and Luſt upon the refuſe of Women? Whereas Virtue ſeeks no other reward, then is paid in doing what is virtuous; and owes it's Fee only to it's ſelf; leaving vice in the ſervile condition of ſerving for a Fee even thoſe whom it moſt hates. And generally in all vices we betray a meanneſs, becauſe in all theſe we confeſs want and infirmities: In Avarice, we appear either fools, in deſiring what is not neceſſar, in diſoblieging friends, hazarding our health, and other neceſſars, for what is not ſo in it's ſelf: or elſe we confeſs that our neceſſities are both greater; and more numerous, then theſe of others; by heaping together Riches and Money, which ſerve for nothing, when they ſerve us not in ſupplying our wants. In Ambition we confeſs the want of native Honour

and

and Excellency; In Lust want of Continency; In Anger we want Command of our selves; and in Jealousie we declare we think not our selves worthy of that love alone, wherein we cannot fear rivals upon any other accompt; and in Jealousie men likewise wrong their own Honour, in suspecting their Ladies or Friends; Whereas Virtue perswades us, that our necessities may be confin'd to a very small number; and that these may be repaired, without any loss of friends, and but little of time: it teaches us that Riches were created to serve us; And that therefore we disparage our selves, when we subject our humour to our Servants. And from it we learn, to rate so justly the Excellencies of that rational Soul, which is the Image of GOD Almighty; as to expect from it, and no where else un-

der the Sun, any true and solid happiness: And to accompt nothing more noble then it, except the Almighty GOD, whose off-spring it is, and whom it represents.

Vertue allows us a just value of our selves.

There is nothing more mean then to be cheated, and all Vices cheat us; Treason promises Honour, but leads to a Scaffold; Lust pleasure, but leads to sickness; and Flattery cheats all such as hear it; and such as are proud are doubly miserable, because they are both the cheaters, and the persons cheated. Thus Vice cannot please without a crime; and these are even then gaining the hatred and contempt of others, when they are enquiring, or hearing from flatterers, that the people seek no where without them objects of Love and Admiration. Whereas, Sacred Virtue allows us to admire our selves; and which is more

more, to believe that all these things for which vitious men neglect the care of their Souls, are unworthy of our re-search; and certainly the Soul is a more noble creature then that earth, or mettal, which we stain our Souls to get: for, our Souls do censure all these things; it finds defects in the noblest buildings; and shews, by desiring more, an unsatisfiableness in all extrinsick objects; It determines the price of all other creatures; and like the Magistrate in this Commonwealth, assigns to every thing it's rate; to day it cryes up the Diamond; and to morrow it allows preference to the Rubie: these treats, and colours, which ravish this year, pass the next for no beauty. Red hair pleases the Italian; and our Climate hates it, and it is probable, that this change of inclination, is not a culpable inconstancy in man;

but a mark of his Soveraignity over all his fellow-creatures. Virtue teaches him not to owe his happineſs to the *Stars*, nor to be, like ſome fooliſh Emperours, ſo fondly vain; as to think that he ſhall no other reward for his virtue, then the being transformed into one of theſe leſſer lights; which he knows to have been created only for a Lantern to him; or at beſt but to adorn, with their numberleſs Aſſociates, that firmament, which was created to be one of theſe Arguments, whereby he was to be courted into a belief of, and love for that GOD, who thinks him ſo excellent a Creature, that he is ſaid to be glad at the Converſion of a Sinner, and to grieve at his obſtinacy; And if we will conſider the miraculous Fabrick of our bodies; which though we be but dull, yet we may ſee to be all workmanſhip; and where-

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in the number of wonders, equals that of Nerys, Sinews, Veins, Bones or Ligaments; the curious Fabrick of that Brain, which lodges (without croud or confusion) so many thousand of different and noble thoughts; the Artifice of those various Organs that expresse so Harmonious Airs and ravishing expressions; the charmingnesse of these Lynes and Features in Ladies, which like the Sun scorch as well as illuminate the beholders: We may conclude that our Soul must be a most excellent piece; seeing all this contexture, is appointed to be but a momentany tabernacle for it, when it is in its lowest and unworthiest estate; And which when the Soul deserts, is thrown out with all it's wonders; least it should by its stink trouble the meanest of these Senses, which serves the Souls of those who are alive. Consider,

how

how this Soul graſps in one thought all that Glob for which ambitious men fight; and for ſome of whoſe furrowes, the avaritious man doth ſo much toil. Conſider, how it deſpiſes all that Avarice has amaſs'd; how it is pleaſed with no eternal object, longer then it fully conſiders it; and what a great vacuity is left in our deſires after theſe are thrown into them; and by all this we may learn, that vice diſparages too much the Soul, when it imagins, that any finite thing can bound it's thoughts; and we are but cheated when we liſten to theſe proffers, which vice makes uſe of Honour, Pleaſure, or Advantage: for who can be ſo mean, to think that all theſe faculties were beſtowed upon our Souls; theſe features upon our bodies; and ſo much care taken of both by Providence; for no other end, then that

that we ſhould admire that Wine which Peaſants make? thoſe colours which prostitute Whores wear? that we ſhould gain fortunes, which ſerve too oft to corrupt theſe for whom they are prepared? or reſpect from ſuch, as bow not to us, but to our ſtations?

Having thus over-run theſe general Conſiderations, whereby men who are gallant may be courted to a love for virtue; my Method leads me now to fall down to thoſe inſtances of particular vices and virtues; wherein I may make nearer approaches to the actions of mankind: And ſeeing there is too much of eaſe, too little of cogency, in writing full and tedious eſſays upon theſe common Theams; I ſhall conſider them only as they relate to Gallantry; promiſing no other tract of Art in all this Diſcourſe; but that I ſhall purſue my deſign

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so closely, as not to imploy any Argument against vice, nor assist virtue with one thought, but such as may decry the one as mean, and cry up the other as gentile and handsome.

Dissimulation. We owe that deference to great men, that even their vices should have the precedency of all others; and therefore I shall begin this invective with *Dissimulation*; which is peculiarly their sin; for when the meaner sort are guilty of the same thing, it is in them called falshood; from which dissimulation differs nothing, but that it is the Cadet of a Nobler Family. And this evinces what an ugly and ungentile vice Dissimulation is; seeing he is no Gentleman who would not choise rather to die, or starve, then to be thought false: All Dissemblers shew an inability to compasse without these pitiful shifts, what in dis-

sembling

ſembling they deſign; for this is the laſt refuſe; and by this Courage becomes unneceſſary; and we oft ſee that Cowards diſſemble beſt; gallent men laying that weight upon their Courage, which others do upon Diſſimulation. And at this unworthy Game, it is not requiſite to be gallant, providing men be wicked. Diſſimulation is but a Courtly Cowardlineſs, and a Stately Cheat: and certainly, he is too much afraid of his own, either Courage, or Fate; and values too much his prize above his honour, or innocence; who can ſtoop to play this underboord Game: Whereas a gallant and generous ſoul, will not fear any event ſo much, as to leave his Road for it; and will own what is juſt, with ſo much nobleneſs of reſolution; that though Fate ſhould tumble down upon him Mountains of mis-

misfortunes; they may perhaps over-whelm, but they ſhall never be able to divert him. Where are then theſe gallant reſolutions of our fore-fathers? who ſcorned even victories gained by treachery, falſhood, poyſons, and ſuch other unhandſome means? Where is the *Roman* fortitude? which advertiſed *Pirhus* of his Phyſicians offer to poyſon him, though their greateſt enemy. And which cauſed *Marcus Regulus* choiſe to return to be a Martyr for Virtue, rather then ſtain the *Roman* Faith? Where are theſe reſentments of the Lie in frivolous cauſes; when great men magnifie in their Diſſimulation, what is in effect lying and treachery? To deceive one who is not obliged to believe us, is ill; but to cheat one whom our own fair pretences have induced to believe us, is much worſe; for this is to murther one whom we

have

have perſwaded to lay aſide his Arms. And as Diſſimulation thrives never but once; ſo to uſe it, cuts off from the Diſſembler that truſt and confidence which is neceſſary in great undertakings; for, who will depend on theſe whom they cannot truſt? And after Diſſemblers are catcht; (as ſeldom they eſcape) the abuſed people hate and perſecute them as violators of that without which the World cannot ſubſiſt. I appeal to the Reader, if he hath not heard enemies lov'd for their ingenuity; and if he hath not ſeen theſe Cut-throat Lights blown out, and end in a ſtinking ſnuff: And, as if every man had eſcaped a Cut-purſe; if every man did not bleſs himſelf, and rejoyce to ſee theſe Diſſemblers fall. And I may juſtly ſay, that Diſſimulation is but the Theory of Cut-purſing, or Murther; Conſi-

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der how unpleasant any thing appears that is crooked; and ye will find natural argument against Dissimulation; and though it hath great Patrons, and can pretend to an old possession, and much breeding at some Courts; (though all who are Gallant there hate it) yet it is never able to gain esteem; and can defend it self no other wayes, then by a cowardly lurking, and shunning to be discovered. Neither can there be so much Wit in this Art as can justifie its error; for Women, and the meanest Wits are oft-times most expert in it: all can do it in some measure; and none ever used it long without being discovered; and such only are rendred its prey, as make it no great conquest; they being either our friends, who expected not our invasion; or fools, who are not worthy to be gloried in, as our Trophees.

There

There are none of the Vices which rage amongſt them, more deſtructive to either their honour, or to the honour of that Common-wealth which they compoſe; then Envy, and (which both follows it, and aggravates its guilt) Detraction. Envy is mean; becauſe it confeſſes that the envyer is not ſo noble or excellent as the perſon envied: for none are envied, but ſuch as poſſeſs ſomewhat that overreaches, or excels what is poſſeſt by ſuch as do envy. This vice acknowledges, that he who uſeth it, wants much of what is deſirable; and which is meaner, much of what another poſſeſſes, and as if we deſpair'd of riſing to anothers hight; it makes us endeavour to pull him down to the ſtature of our own accompliſhments. Moſt men eſſay to imitate the actions of theſe whom they envy; ſo that in detracting from

Envy and detraction.

from theſe, they leave others to undervalue what they themſelves deſign ardently to perform. And thus, if theſe detracters be ſo much favoured by Fate; as to atchieve any ſuch great action, as that is which they undervalue in others; they get but a barren victory; and which is more inſupportable, they ſee themſelves puniſhed by their own vice. And to convince us how mean vices, Envy and Detraction are; we may obſerve, that ſuch as are victorious, judge it their honour to magnifie theſe who were vanquiſht; and men wound extreamly their own honour, when they detract from perſons who are more deſerving in the eyes of the World then themſelves; for they force their hearers to conclude, that the Detracters themſelves muſt be underſerving; ſeeing theſe who deſerve better,

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are by their confeſſion, cry'd down as being of no merit: which remembers me of this excellent paſſage in *Plinius* the Second, *Tibi ipſi miniſtras in alio laudando; aut enim is quem laudas, tibi ſuperior eſt, aut inferior; ſi inferior & laudandus, tu multo magis; ſi ſuperior; neque jure laudandus, tu multo minus.* Thou ſerves thy own intereſt when thou praiſes others; for either he whom thou praiſeſt, is thy inferior, and then if he deſerves to be praiſed, much more thou; if he be thy ſuperior, and deſerves not to be praiſed, much leſs thou. All men are either our Friends, or our Enemies, or ſuch who have not concerned themſelves in our affairs. We are baſe, becauſe ingrate, when we detract from our friends; and we aſſert our own folly, when by Detraction, we endeavour to leſſen the worth of thoſe whom

whom we have choſen for ſuch: we leſſen likewiſe our honour, when we detract from our competitors, and enemies; becauſe to conteſt with undeſerving perſons, is ignoble; and to be vanquiſht by them, has little of honour in it; Whereas, as all events are uncertain, if we be overcome by ſuch as our detractions have made to paſs for undeſerving; our overthrow will by ſo much become the more deſpicable; and to detract from ſuch as expected no wrong from us; and who are ſtrangers to us and our affairs; is not only imprudent and unjuſt; but is as diſhonourable and little gallant; as that is, to wound one who expects not our aſſault; and whoſe innocency, as to us, leaves him diſarm'd; and the word *backbiting* clears to us, that detraction is a degree of cowardlineſs; for it aſſaults only ſuch as are unprepared,

pared, or absent; which is held dishonourable amongst the least of such as have gallantry in any esteem. He who praises, bestows a favour; but he who detracts, commits a Robbery; in taking from another what is justly his; and certainly to give, is more noble then to take. Envy is also most prejudicial to great undertakings; seeing such as are engaged, must resolve either not to act, what is necessar for compleating so great projects; or if they do, to fall under the envy of these for whom they act them; and the undertakers do obstruct by envy their own greatness; because they are by that vice, perswaded to crop such as but begin to perform in their service, attempts worthy of the being considered: How destructive likewise this vice is to the glory of Kingdomes, and Common-Wealths; does but too

too clearly appear from this; that all who are in them, are either despicable, by not being worthy of the being envyed; or else will be destroyed by that Vice, which levels it's murthering Engines at such only, who are the noblest Spirits, and who deserve most promotion from their Country. *Carthage* was destroyed by the envy which *Hanno* and *Bomilcar*, bore to *Hannibal*; who by denying him Forces, to prosecute his Italian Conquests, did involve themselves with him in the common ruines of their Country; which shews the dishonourable folly of envy in conspiring against it self; with these who being enemies to both the opposites, sides first with the one, in gratifying his envy, and then destroyes the other, whose passion it first serv'd. Pitiful examples whereof, our own Age affords us; where-

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in many great men were by envy driven to oppose principles, whereon they knew the publick safety, and their own private interest to depend. *Flaminius* the Roman General endangered *Rome*; and *Terentus Varro* did almost loose it out of envy to *Fabius Maximus*; and such was the force of envy, that it did defeat the great *Scipio*, and banished him from that *Rome* which he had made both secure and great; and did by his example cool the zeal of such who retained their blood in its Veins, as in an arsenal, for no other end then the service of their Countrey; as a consequence of which envy, it was observ'd, that in the next Age, most of *Rome*'s Citizens declin'd rather to entertain that fame, which the former courted; then to be exposed to the cruelty of that envy, which did usually attend it. Detraction

brings likewiſe theſe great diſadvantages to our reputation; that it engages both theſe from whom we detract, and their friends; partly out of revenge, and partly for ſelf defence, to enquire into our errors and frailties; and to publiſh ſuch as upon enquiry they have found; or to hatch calumnies, if truth cannot ſupply them: And in that caſe, rate of Game obliges us to favour the Counterer; for we defend what may be our own caſe, in favouring what is at preſent but the defence of others. It legittimates likewiſe theſe calumnies which are vented of us, by ſuch as our detraction hath not yet reacht; who will think it their prudence (like theſe who fear Invaſion) to carry the War into the Territories of ſuch, from whom they do, upon well founded ſuſpitions expect Acts of Hoſtility. If then

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our own Honour be dear to us, we ſhould not invade the Honour of others: For, Revenge, the activeſt of Paſſions (when added to that love of Honour which is equal in us and them) will obliege them to do more againſt our Honour, then we can do in it's defence.

Whoring renders men contemptible; whilſt it tempts them to embrace ſuch as are not only below themſelves in every ſenſe; but ſuch as are ſcarce worthy to ſerve theſe handſomer Ladies, whom they either do, or may lawfully enjoy. Doth not this Vice perſwade men to ly in Cottages? with Sluts, or (which is worſe) Strumpets? to lurk in corners; to feat the encounter of ſuch as know them; and to bribe and fear thoſe ſervants, who by ſerving them at ſuch occaſions, have by knowing their ſecrets, attained to ſuch a ſer- *whoring.*

vile maſtery over them; that I have been aſhamed to hear Gentlemen upbraided by theſe Slaves; in terms, which were the adequat puniſhment, as well as the effect of their Vice. Men in Whoring moſt deſign either to ſatisfie their own neceſſities, or their fancy; if their neceſſities, then as Marriage is more conveinent, ſo it is as much more noble then Whoring; as it is more gentile for a perſon of honour, rather to lodge conſtantly in a well appointed Pallace, then to ramble up and down in blind Ale-houſes; in the one a man enjoys his own; whereas in the other he only lives as Theeves do, by purchaſe: If to ſatisfie fancy, certainly it ſhould pleaſe more, at leaſt it is more honourable to be ſecure againſt rivals; then to be ſure to be equal'd by them who will fancy a divided affection? and who can be ſure?

that

that she who destroys her honour for us, will not resign the fame to a second, or third? for besides the experiment we have of her change; oaths, honour and obligations can be no convincing evidences of, or sureties for what she promises; seeing she is then breaking these, when she gives strangers these new assurances. And this makes me laugh to hear Women so foolish, as to rely upon such promises as are given by men who destroy their Nuptial Oaths, when they make them. And if Women be such excellent persons, as to deserve that respect, and these adorations, which are passionate enough to be payed before Altars; certainly every man should endeavour to secure the esteem of one of these rare creatures; which is more noble, then to rest satisfied with a tenth, or sixteenth part, like men sharing in a

Caper. And therefore, seeing fancy nor honour allow no rivals; I am confident that no man can satisfie his fancy, or secure his honour, in preferring a Whore to a Wife; or in using Whores when he wants one. Have not Whores ruined the repute of some great men who entertained them? by causing them neglect to pursue their victories; as *Thais* did to *Alexander*, and *Cleopatra* to *Mark Anthony*? Have they not betrayed these secrets wherein their fame was most interressed, as *Dalila* did to *Sampson*? And there is nothing more ordinary, then to hear such (like *Herod*) swear that they dare not refuse their Mistrisses, what ever is within their reach; and thus, they must eieither prove base, in perjuring themselves, if they think not what they say; are contemptible slaves, both to their passions, and

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to theſe who occaſion them; if they reſolve to perform what they promiſe: which makes likewiſe theſe to be dangerous maſters, who depend upon the humour of a woman; and ſo concludes them unfit to be great. It were then a generous expiation of this Vice in ſuch as are oppreſt by it; to uſe it (not it's objects) as *Mahomet* the Great, did his gallant Miſtriſs *Irene*; whoſe Life and Head he ſacrificed to the repinings of his Court, and *Janniſars*; who challeng'd him juſtly, for loving rather to be conquered by one ſilly woman; then to conquer the World, wherein ſhe had many, but he no equals. It is noble to deliver Ladies out of danger; but not to draw dangers on them; and to puniſh ſuch as ſcoff at them, rather then to make them ridiculous; and what thouſands of dangers, are drawn

upon Ladies, by being debauched, when married; and if they be not married, are they not thereby made the Proverb of all such as know them: And to these I recommend *Tamars* words, who when *Ammon* offered to ly with her, told him, *Thou shalt be as one of the fools in Israel; and I whither shall I cause my shame to go?* And after this let them remember, that when he had satisfied his lust, then he instantly (as is too ordinar) despised her person. And since Ladies will not stain their honour with this Vice, till they be married; I conceive they should much less after; for there the obligation is doubled. From all which it follows, that lust is equally base and ignoble; whither it discharge it self upon equals or inferiors; betwixt which two, there is only this difference; that it is brutal in the one case,

and

and cruel in the other.

There is no Vice whereby gallantry is more ſtain'd, then by breach of promiſe; which becomes yet more Sacrilegious, when Ladies are wrong'd by it. And of this, whoring makes men likewiſe guilty, when it robs from Ladies their Husbands; robbing likewiſe ſuch upon which it beſtowes them, both of their Honour and Quiet. And thus, though it makes ſuch as uſe it barren; (G O D in this reſiſting the propagation of Sin) yet it ſelf brings forth it's faults in full cluſters. And *Nathans* Parable to *David*, proves it likewiſe to be ſo high an oppreſſion, that no man of Honour would commit it, if he would but ſeriouſly reflect upon his own actions; From which Parable, this new obſervation may be likewiſe made, that though *David* was guilty of murther and whoring;

yet the Prophet made choice only of this laſt; to aſtoniſh this Warlike Monarch, and raiſe his indignation againſt this Vice; when ſhaddowed out under a forreign and borrowed repreſentation. Though murther be ſo barbarous a crime in it ſelf, that the Barbarians did inſtantly conclude *Paul* guilty of it, when they ſaw the Viper faſten upon his hand. The unjuſteſt extravagance of luſt is that whereby men contemn ſuch as become their Wives; though they admir'd them when they were their Miſtriſſes; for in this they confeſs, it is a meanneſs to be theirs; for ſince that time, the Neglecters thought them amiable; they ſweet Creatures have oft contracted no guilt; nor leſſen'd the occaſion of that eſteem no otherwiſe, then by marrying their inconſtant Gallants, who ſeemed to have ſo warm a paſſi-

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on for them. And it is ſtrange, that men ſhould admire their own Eloquence, Courage, Eſtates, and all things elſe they poſſeſs; for no other cauſe, then becauſe they are their own; and yet ſhould undervalue their Wives (the nobleſt thing they poſſeſs) upon this and no other account.

I cannot think Nature ſuch a Cheat, as that if Women had not been the excellenteſt of Creatures; it would have beautified them with Charms, and Armed their eyes with ſuch piercing glances; that to reſiſt them is the next impoſſibility to the finding a Creature that is more accompliſht then they; And I confeſs, the love we bear them, is not only allowable in it ſelf; as an inclination that is of its own nature Noble and Virtuous; but likewiſe, becauſe it obliges ſuch as are engaged in

it, to despise all mean Vices, such as Avarice, or Fear; and is incompatible with all dissingenuous Arts, such as Dissimulation, or Flattery. And though such as are guilty of Whoring, do justifie their debordings by a love to that glorious Sex; yet by this pretext they are yet more unjust and vitious then their former guilt made them; for by roaving amongst so many, they intimate that they are not satisfied with their first choice; and that not only there are some of that Sex, but that there is none in it who deserves their intire affection. Or else, by dividing them amongst so many, they think their kindness sufficient to make numbers of Ladies happy; by both which errors, they wrong not only themselves by swearing otherwayes to the Ladies to whom they make love; but they wrong likewise the innocence

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and amiableneſs of that ſweet Sex; in whom no rational man can find a blemiſh; beſides their eſteem for ſuch perſons, as theſe; who indeed admire them no where but in their complements; and who are oft ſo baſe, that not only their ſociety is ſcandalous; but they are ready to tempt ſuch as they frequent; or if they fail in this, are oft ſo wicked, that they, to ſatisfie either their revenge, or vanity, do brag of intimacies, and allowances which they never poſſeſt. If then Gallants would be loved by their Miſtriſſes; they muſt be Virtuous; ſeeing ſuch love only theſe who are ſecret; many things paſſing amongſt even *Platonicks*, which ſhould not be revealed; Theſe who are courageous, ſeeing this is appointed to be a protection to the weakneſs of their Sex; and theſe who are conſtant, ſeeing to be relin-

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quiſht, infers either a want of wit, in having choſen ſuch as would quite them without a defect; or elſe that they were abandoned becauſe of defects, by ſuch as the World may juſtly from their firſt ardency, conclude, would never have abandoned them without theſe: What Lady without a cheat, will be induced to love one waſted with Pox and Inconſtancy? one whom Drunkenneſs makes an unfit Bed-fellow, as well as a Friend? and, though ſome worſhip the Reliques of Saints; yet none but theſe who are mad, as well as vitious, will worſhip the Reliques of Sinners.

Neither is the meanneſs of this Vice taken off, by the greatneſs of theſe with whom it is ſhar'd: which may be clear from this; that either affection, intereſt, or ambition, are in the deſign of theſe offenders. If affection,

fection, it should excuse no more her who is Whore to a Monarch; then her who is such to a Gentleman; for affection respects the person, but not the condition of such as are lov'd: And it is certainly then most pure, when it cannot be ascribed to, nor needs the help of either riches to bribe, or power to recommend it. But if riches be design'd; then the Committer is guilty both of Avarice and Whoring; and she is not worthy to be a Mistriss, who can stoop to a Fee like a Servant. And she who designs honour and repute by these Princely Amours, is far disappointed: For though she may command respect, yet esteem is not subject to Scepters: And I am confident, that *Lucretia*, who choos'd rather to open her Veins to a fatal Lance, then her Heart to the Embraces of a Soveraign; is

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more admired then *Thais*, *Poppæa*, *Jean Shore*, and Madame *Gabriel*; whose obedience to their own Kings, was a crime in them, though it was loyalty in others. Bluſhes are then the nobleſt kind of Paint for Ladies, and Chaſtity is their moſt charming Ornament: And if theſe would ſend out their Emiſſaries, to learn by them how to reform their errors; as they oft do to inform their revenge; they would eaſily perceive, that looſe men laugh at their kindneſs; virtuous men undervalue them, and it. And when ever any Judgment is poured out upon the Kingdom, or misfortune overtakes theſe Minions; then all is aſcribed by Divines, to their looſeneſs; and it is one of the allowableſt Cheats in Devotion, to invent miraculous reſentments from Heaven upon their failours. Young Ladies, to recommend

their

their own Chaſtity, are obliged, in good breeding, at leaſt to ſay they hate them; Such as are married, are bound by their intereſt to decry ſuch as may debauch their Husbands; and theſe who are old, rail againſt them, as thoſe who place all happineſſe in what, becauſe of age, they cannot pretend to: Whereas ſuch as are chaſt, are recommended with magnifying praiſes, for patterns to ſuch as are vitious; and are coppied as admirable Originals, by ſuch as are Virtuous. And I cannot omit this one reflection, that chaſt Women are more frequently tainted with Pride, then with any other Vice; Nature, as it were, allowing to them to raiſe their own value far above others; whom they have (almoſt) reaſon to contemn, as perſons who proſtitute themſelves; (which, and the word *humbling*, are

are the leſſening Epithets of Whoring) and as ſuch who are naſty, ſpotted and unclean.

Obſcenity. Luſt and obſcenity in Diſcourſe, run in a vitious Circle, and by an odious Inceſt beget one another; for as luſt prompts men to obſcenity, ſo obſcenity pimps men in to luſt; but in this obſcenity is more culpable then luſt; that in the one, men alledge a naturall advantage, and ſome a neceſſity; but in the other, they have no temptation, and ſo fall under that curſe, *Woe unto them that ſin without a cauſe.* In the one, men ſin covertly; making by their bluſhes, as by a *tacit* confeſſion, ſome attonement for their guilt; But in the other, men divulge their ſin; and by graceing it, with what, if the ſubject were honeſt, might paſs for wit; do invite ſuch as wiſh to be reputed wits, firſt to admire, and then to imitate

imitate them in their sinning; and the best of such as use that eloquence, become thereby most ignoble; being in effect but Cooks, who prepare Sawces for provoking a lustful appetite in their hearers. And I admire, that seeing Comedians are hist off the Stage, when they attempt it; that such as are so far greater then these, as Masters are above Buffons, should imagine that they can magnifie themselves by it. This Vice may well enough be ranged under one of the species of *Sodomy*; seeing such as use it, employ in their lust these members, which were so far from being destinate for so low uses; that the Psalmist in saying, *He will praise God with his glory*; (which Interpreters render to be the Tongue) doth shew us, that our Tongues are amongst the noblest parts of our Body. And when I consi-

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der how melodious it is in its harmonies; how eloquent in its expreſſions; how whole multitudes are reclaimed from their greateſt furies by it; and how *Cicero* is in ſpight of all his other faults, ſo admired for it; that thouſands ſweat and toil daily, to make one in that number, wherein he is acknowledged to be by them all, far the firſt. When I conſider, how miraculouſly it expreſſes, with the ſame motion, ſo varying ſounds; that though mankind be innumerable, yet each in it hath his diſtinct tone and voice; and how, with little different poſitions, it ſignets the ſame Air with words ſo extreamly differing; that one may think that each man hath a ſpirit ſpeaking out of him. I muſt fall out in regrates and wonders, that, and how, ſo excellent a faculty is ſo much abuſed! Neither muſt we conclude, that be-

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cauſe ſuch go away unanſwered, that they owe this to the ſharpneſs of their wit; but rather to the depravedneſs of its ſubject; wherewith the greateſt part of accurate ſpirits are ſo little acquainted; that ſome know not the terms, and others know them only to hate them. We muſt not think that we admire for wits, ſuch ſtill, at whom we laugh: and I believe many laugh at ſuch as are prophane; as they do at ſuch as they ſee ſlip and catch a fall, though never ſo dangerous. I regrate in this Vice, both to ſee ſharp men ſo Vicious, and ſo much wit ſo miſſimployed; for though we may ſay here, that *Materiam ſuperabat opus*; yet ſuch is the abjectneſs and worthleſſeneſs of the matter, that it is not capable of ornament; no more then excrements; are to be admired, though they were gilded; and

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carv'd out by the most curious hand; and their wit is at least to be charged with this error, that it choises not subjects worthy of their pains; for whereas the quaintness of fancy doth, when imployed about indifferent subjects, beget its Masters respect; and when upon excellent, admiration; all that it can do here is but to excuse the faults it makes; and so at least is so beggerly an imployment, that it is scarce able to defray its own charges. I account him no wit, who cannot deserve that name, though he be barr'd any one subject; especiall such a subject as as obscenity is; wherein former Trafficquers have been so numerous, and so vacant from other imployments; that as nothing which is excellent, so little that is new can be said upon it; and what is said, is transmitted from ear to ear, with so much of se-

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erecy; that as no Historian will write it, so fewer will know it, then will know any of these witty productions of Learning, or moral Philosophy; which all men indifferently desire to read and repeat: Whereas this will be altogether suppresst from succeeding Ages; and of the present Ladies, Statesmen, Lawyers, Divines and Physicians are not allowed to give it audience. I have heard Women, though loose, say, that they loved none of these who published their shame, though they satisfied their Lust; and that such did oft evaporate their Lust in these raileries, or design to supply their defects in such discourses. And I know that Lackeys, or Bawds, will be more accurate in that kind of eloquence, then the noblest of such as use it; (if any who are Noble use it all.) Men must either think Women great

Cheats,

Cheats, in loving what they weep or bluſh at; or elſe they are very cruel, in tormenting their ears with ſo grating ſounds. And if Women be ſuch excellent Creatures, as Mens Oaths and Complements make them; certainly Obſcenity muſt be a mean Vice, ſeeing of all others, ſuch decry it moſt. For complyance with whom, it is ſtrange that theſe who offer to die; will not much rather abandon a piece of imaginary wit; and which paſſeth not even for ſuch, but amongſt theſe who are ſcarce competent Judges. It is moſt unbeſeeming a Gentleman for ſuch as frequent Ladies; to ſpend ſo much time in ſtudying a kind of wit, that not onely cannot be ſerviceable; but which cannot in any caſe be acceptable; or recreative to theſe lovely perſons; for whoſe divertiſement and ſatisfaction, even theſe ob-

obſcene Ranters do pretend that they imploy all their time and pains; and whom they will doubtleſs at ſome occaſions offend; by ſlipping into one of theſe criminal expreſſions, which cuſtome will ſo familiarize, that it will be as impoſſible for them to abſtain; as it will be for theſe others to hear what is ſo ſpoke, without trouble and diſſatisfaction. Such as have their noble Souls buſied about great matters, find little time to invent expreſſions, or mould thoughts concerning ſuch pittiful ſubjects; And I appeal to the worſt of theſe, if they do not abominate ſuch as are in Hiſtory noted for Obſcenity; and if they would not hate any, who would adorn their Funeral Harangue, with no other praiſes; but that they were ſo wittily prophane; that they would force Ladies to bluſh, Debauchees to laugh,

States-men to undervalue them, and chase Divines from their Table.

Avarice and Liberality.

Avarice is so base a Vice, that the term *Sordid* is improperly used in Morality, when it is otherwise applyed; and by terming one a *Noble Person*, we intend to signifie, that he is liberal: This is that Vice, which by starving great designs, hinders them to grow up to their full dimensions. None will carry about dismembered bodies, and wear scarres in their services, nor gain victories for these; whose avarice will so little reward their pains, that they oft-times refuse to supply those necessities which were contracted in their own imployments. No, great men have both the hearts and the purses of his inferiors: And few have been famous, or prosperous, but such as have been as ready to bestow riches upon their friends,

as

as they have been ready to take spoil from their enemies. *Themistocles* finding himself tempted to look upon a great Treasure, blush'd at his error; and turning to his Servant, said, Take thou that Money, for thou art not *Themistocles*. *Rome* then begun to be jealous of *Cesars* greatness, when he begun to put the Army in his debt; It was said of that Noble Duke of *Guise*, that he was the greatest Usurer in *France*; for he laid out his Estate in Obligations; And *Tacitus* observes, that *Vespasian* had equal'd the greatest of the *Roman Heroe's*, if his Avarice had not lessen'd his other Virtues. Which is the observation made by *Philip de Comines*, upon *Lewis* the 11th. of *France*. *Perseus*, out of love to his Treasures, lost both his Kingdom, and these; being as a punishment to his Avarice, led in triumph in the

company of his Coffers, by a *Roman* General, who gloried, and is yet famous for having died almoſt a Beggar. The World love, eſteem, and follow ſuch as are liberal; Hiſtorians celebrate their Names; Souldiers fight their Battels; and their Beedsmen importune Heaven for ſucceſſe to their Arms; but no man can have a kindneſs for ſuch as will prefer to them a little ſtamped earth; or value no obligations, but theſe which bind to a paying of Money. And it is well concluded by the World, that no vaſt ſoul can reſtrict all its thoughts to that imployment, which is the Task of Porters and Coblers. In this Vice we make our Souls to ſerve our Riches; whereas in its oppoſite Virtue, Riches, and every thing elſe (whoſe price theſe may be) are by ſuch as are truly liberal, ſubjected to the meaneſt imploy-

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ment, to which the Soul can think them conducive: And the Soul is too Noble and well appointed an appartment, to be filled with Coffers, Baggs, and such like trash; which even these, who value them most, hoord up in their darkest and worst furnisht Rooms: And such as are liberal, are the Masters; (for it belongs to these only to spend) whereas the Avaricious are in effect but their Cash-keepers; who have the power to keep, but not the allowance to spend what is under their custody. I am confident, that *Zeno* is more famous (and to be rich serves for nothing else) for throwing away his Money, when it begun to trouble his nobler thoughts; then *Cresus*, whose Mountanous Treasures served only to bribe a more valiant Prince, to destroy them and him. And *Marcus Crassus*, the richest *Roman*, was

so far undervalued by *Julius Cesar*; that he said, he would make himself richer in one hour, then these riches could their Master; which came accordingly to pass, when by his liberality he gained the *Roman* Souldiery; & they gained for him the Empire of that World, whereof *Crassus* Estate was but a small one; though his Avarice made it a great spot in him. This Vice implyes a present sense of want; and a fear of future misery; to be hoording up what serves for nothing else, except to prevent, or supply us in these conditions. But Noble Spirits, who design Fame and Conquests, Virtue and Religion, raise their thoughts above this low vice; and design not to gain Riches, but Men, who are Masters of these; and with whom when gain'd, they can soon bring all things to their devotion: And therefore in point of Honour

nour we are obliged to hate Avarice, and cherish Liberality.

Though treason cheats with fair hopes of glory and advancement; and at least this Vice pretends to have whole Woods of Lawrels at its disposal; yet the most ordinary preference it gains men, is the being first amongst fools and vicious persons; for they are then wronging both that honour they possess, and that to which they aspire; when they by their usurpation learn others how sweet it is to rebel against their Superiors. And such as imploy the Commons against their Soveraign, must expect to allow them greater liberty then suits with the honour of Governours; and must stile themselves the servants of the people; How meanly must these flatter that unreasonable crew? Swear friendship *Rebellion and perfidy.*

with such as have wronged their honour? lye, dissemble, cheat, beg? meet in dark corners with their associates? and suffer so much toil and misery, as wants nothing but the nobleness of the quarrel to make them Martyrs. It is not safe for any man in point of Honour, to undertake designs wherein it is probable he will fail; and wherein if he fail, it is most certain that his honour will suffer: And there is no crime wherein men are more like to fail, then in this; the rabble whom they imploy, being as uncertain, as they are a furious instrument: And like the Elephant, ready still to turn head against such as imploy them in Battel; And who will trust the promise of these Leaders, (for without large promises, Rebellion can never be effectuate) who in these promises are betraying their own Allegiance? and such

ſuch as theſe imploy, will (at leaſt may) conſider; that how ſoon they have effectuate theſe treacherous deſigns; they will either diſdain the Inſtruments, as uſeleſs; or deſtroy them as dangerous; and as ſuch, who by this late experience, are abler to ruine them, then they were their Predeceſſors. And when ſuch Traytors are diſappointed of their deſigns, they are laught at as fools; (for nothing but ſucceſs can clear them from that imputation) and expoſed to all the Ludibrie, and thereafter to the tortures of Enemies; who cannot but be violent Executioners, ſeeing their ruine was ſought by the Rebellion. Is there any thing more ignoble then ingratitude? And theſe Traytors are ingrate; ſeeing none can pretend to theſe Arts, but ſuch as have been by the bounty of theſe, againſt whom

they rebel, advanced to that hight, which hath made them giddy; and to that favour with the people, upon which they bottome their hopes. And do not Men and Story talk more advantagiously of Footmen and Slaves, who have relieved their Masters; then of the greatest of such as have rebelled against their Princes? all mankind being concerned to magnifie that wherein their own safety is concerned; and to decry these Arts, whereby their ruine is sought. That same people who cut *Sejanus* in as many pieces as he had once favorites; did raise a Statue to *Pompey*'s Slave, for staying by the Carcass of his dead Master. And as *Alexander* hang'd *Bessus*, who had betrayed to him his Master; *Spitamenes* and *Antigonus* caused Massacre these *Hyperaspides*, who had betrayed the gallant *Eumenes*: So *Charles* the

the ninth of *France*, did refuse to punish such as had opposed him, when he was in Rebellion; for, said he, such as have been faithful to the King, against me, when I was but Duke of *Orleans*; will be faithful to me, when I am raised from being Duke of *Orleans*, to be King of *France*.

Inconstancy.

Inconstancy is likewise an ignoble Vice; seeing it shews, that either men were foolish in their first choise; or, that they were foolish in relinquishing it; it shews that men are too much subject to the impressions of others; and small or light things are those which are soonest blown off from their first stations: whereas virtuous and constant persons do shew their greatness in the impossibility of their being removed. This vice likewise is unfit for such as design great matters; seeing no party will care much to gain

such

such for friends, whom they cannot retain; & when they tell you that such are not worth their pains; they tell you how mean an esteem they put upon inconstancy. All affairs in the World are subject to change; and it is most certain, that some occasion, or other, will somewhat raise all parties: To be constant then to any one, will gain him who is fixt, the honour of being sure to his friends; which will magnifie him amongst such as are indifferent; and procure him respect even from his enemies; who will admire him for that quality, which by ensuring their own friends to them, will advantage their interest more then they can be prejudg'd by him, as their enemy, how considerable soever he be. *Augustus* greatnesse cannot perswade the World to pardon him this fault; nor can *Cato's* severity, nor self-murther,

murther, dissuade them from admiring that constancy, which had as much extraordinary Gallantry in it, as may be a remission for his crime: Besides, that it made *Cesar* (even when his Victories had raised him to his greatest hight and vanity) regrate the losing an opportunity to gain so great a person.

An Invective against unconstant friendship.

There is amongst many others, one effect of inconstancy, which I hate, as mean, and unworthy of a Gentleman; and that is, to alter friendships upon every elevation of Fortune; as if (forsooth) men were rais'd so high, that they cannot from these Pinacles know such whom they have left upon the first level: but really this implyes a weakness of sight in them; and no imperfection in their friends, upon whom they cast down their looks; and who continue still of their first stature, though the

others

others eyes continue not to possesse the same clearnesse. A generous person should not entertain so low thoughts of himself; as to think that what is the gift of another, can add so much to his intrinsick value; as to make him confess in the undervaluing of his former friends, the meanness of his own parts, and former condition: And he obstructs extreamly his own greatness, who obliges his friends to stop, and retard it; as what may be disadvantagious to their interest, by robbing them of so rare an advantage as is a friend. Whereas the noblest trial of power is; to be able to raise these whom men honoured formerly with that Title: For by this, others will be invited to depend upon them; and they may thereby justifie their former choice; and let the World see, that they never entred upon any

friend-

friendship that was mean, or low.

Friendship, the greatest of Commanders, hath commanded us to stay by our friend; and he who quites the Post assigned to him, is either cowardly, or a fool; and a Gentleman should think it below his courage, as well as his friendship, to be boasted from a station which he thought so advantagious, out of either Fate, or Interest: Which recommends much to me that gallant Rant in *Lucan*; when after he had preferred *Cato* to other men; he, in these words, extolls him above the gods,

Victrix causa diis placuit sed victa Catoni.

The gods did the Victorious approve,
But the great *Cato* did the Vanquisht love.

But lest my tediousness should make

make the constancy I plead for, seem a Vice; I shall say no more of a Subject, whereof I can never say enough.

Drunkenness.

Drunkenness is so mean a Vice, that I scorn to take notice of it; knowing that none will allow it, but such as are mad; and such as are mad are not to be reclaimed by Moral Discourses. Yet I cannot but press its meanness from this; that though *Noah* was a person of the greatest authority; his once being drunk, is remarked in Scripture, to have made him despicable in the eyes even of his own Children; (whom he had also lately obliged to a more then natural respect, by saving them from that deludge, which drowned in their sight the rest of mankind.) And yet he might have excused himself, more then those of this age; as not knowing the strength of that new-found Wine. And having

having been drunk but once; might have defended himself by curiosity; which too few now can alledge. It is a mean and mad complement, to requite the kindness of such as come to visit us, with forcing them (after the weariness of travel) to drink to such excess; that they commit and speak such follies; as make them return home from that strange place, without being remarked for any thing else, then the ridiculous expressions they vomited up with their stinking Excrements. Why are Servants turn'd out of doors, and each man (which is very mean) obliged to serve himself, when men enter upon that beastly imployment? Is it not, that Servants may not hear, or see, what extravagancies are there to be committed? And is not an ignoble part in persons of honour, to do resolutely what they dare

not

not own before the meaneſt who attend them? Men by this Vice bring themſelves to need their Servants Legs to walk upon, and their Eyes to ſee by; but which is worſe, they muſt be govern'd at that time, by the ſervile diſcretion of ſuch; (who will be emboldned by this, to undervalue both them and their commands) and theſe Maſters are accounted wiſeſt, who do moſt ſubmiſſively follow their directions. Judge if that exerciſe can be Noble, which, in diſabling us to ſerve our friends, makes us uncapable to diſcern the favours they do us; & meaſure its diſadvantages by this; that when men have their Senſes benighted with the vapours of Wine; they are thereby unfitted to lead Armies, to aſſiſt at Councils, to ſit in Judicatories, to attend Ladies; and differ nothing from being dead; but that they would be

much more innocent if they were so. Men are then very ready to attaque unjustly the honour of others; and most unable to defend their own: And such as they wrong then, do with a scornful mercy pardon their failings with the very same disdain, which makes them forgive fools, or furious persons: And that in my judgment should be the most touching of all affronts. And if we esteem Roots according to the preciuesse of those Flowers they display; (as if they would give a graceful accompt to the Sun, of what its warmness has produc'd) certainly we will find drunkenness (as the Apostle speaks of Avarice) the root of all bitterness. For this is that Vice, which keeps men at present from attending such of their own, and of their friends interests, as concern most their Fame: And as to the future, begets such diseases,

and

and indispositions, as makes their bodies unfit instruments for great atchievments. And seeing to talk idly, (a Character so unworthy, that a Gentleman would scarce suffer another to give it of him, without hazarding his life in the revenge) is the most pardonable of its errors; it's other madnesses must be beyond all remission. By this, men are brought to disgorge the deepest buried secrets; to reveal the intimacies, or asperse the names of Ladies; to enter upon foolish quarrels; and the next morning, either to abjure what they said, or fight injustly their Commerads; and Victory is not in that case rewarded with Fame; but is tainted with the asperson of a drunken quarrel; and is ascrib'd not to courage, but to necessity.

I confesse, Whooring is in this a more extensive Vice, then others;

others; that it corrupts ſtill two at once; for no man can ſin ſo alone: but drinking (as if it ſcornd not to be the greateſt Vice) does ſurpaſs it in another quality; which is, that one vitious perſon can force, or tempt whole tables; and companies to be drunk with him: and if great men ſhould be known to love this Vice; all ſuch as have need to accoaſt them, would be in danger, either by complacency, or intereſt, to plunge themſelves into this miſerable exceſſe. In other Vices, men debauch only their their own rational Souls; but here men add to that, the ingratitude of imploying againſt GOD, and Nature, theſe Rents and Eſtates, which were kept by providence, from more pious perſons; that great men might by that teſtimony of his kindneſs, be engaged to a religious retribution. So that

ſuch

such as employ their Estates, in maintaining their Drunkennesse, commit almost the same Sacriledge with *Baltshazzar*; who was terrified by a miraculous hand upon the Wall, deliveringhim his fatal sentence, for carousing with his Nobles in the sacred Vessels, that were robb'd from the Temple of *Jerusalem*.

My Employment, as well as Philosophy, obliges me to implead Injustice as the worst of vices; because it wrongs the best of men, and the best of things; the best of men, seeing they have still the best of Pleas. And so Injustice can only reach them; and these will not by Flattery, Bribing, or Cheats, conciliate the esteem of such, as have a latitude to return them this unjust advantage; which good men neither need, nor will accept. Injustice likewise, debauches the Laws, which is the best

Injustice.

best of things; and in affronting whereof, of all others, great men are (when guilty) most unmitigate: because, it is their Guardian, and Fence; by which they exact respect and treasures from others; and without which, such Magistrates who are unjust, could not escape these hourly massacres, which a robb'd and oppress people would poure upon them. And though such, as are generously injust, intend thereby to complement their friends, or repay old favours; Yet in effect, this requital, is as base, as if one should rob a Church, to pay his particular debts. He is not worthy of your friendships, who will expect such returns: And virtue is not like vice, so penurious or poor; as that it cannot build upon any other foundation, then the ruines of another. Such as intend by their injustice to gain

esteem, from the party advantag'd thereby, are much mistaken; for though, they should gain the esteem of one thereby, yet they would lose that of many thousands; and he who is wrong'd, will disclose the injustice done him, more then the other dare brag of the favour. And I have my self heard, even the gainer hate and undervalue his injust Patron; loving not the traitor but the treason: Considering, that by that precedent, himself was laid open to more hazard, then he thereby reapt of advantage; for that same injustice, which ensured him of his late conquest, made him unsure both of it, or all that he had or should gain thereafter. And to be injust for bribe; is as mean, as to serve in the worst of employments for a fee; it is to be as base as a thief, and less noble then a robber; and it deserves

all

all these base reproaches, that are due to Avarice, Lying, Flattery, Ingratitude, Treachery and Perjury: All which, are shares in this Caper when it prospers; and when it prospers not, it leads to these ignoble Ports, Infamy, Poverty, the Scaffold, Pillory or Gibbets.

Though my having usurp'd so far upon the Readers patience, makes all I can say for the future, criminal; Yet such respect I owe, and such I bear, to the memory of those noble Patriots, who have by their publick Spiritednesse, settled for us that peace, whose native product, all our joyes are: that I cannot but recommend that protecting Virtue, to such as live now, for the noblest ornament of a great Soul: and if our actions be specified and measured by their objects; certainly those Souls must be accounted greatest, which

Publick Spiritedness.

center all their caſes upon the publick good; ſcorning to wind up their deſigns upon ſo ſmall a bottom, as is private intereſt. By this, the Heathens became Gods; and Chriſtians do by it (which is more) reſemble theirs. This is the task of Kings and Princes; whereas private intereſt is the deſign of Churles and Coblers: who can ſo unjuſtly expect univerſal praiſe, as theſe who deſign univerſal advantage? and none will grudge, that riches ſhould be carried into his treaſures, who keeps them but as *Joſeph* did his corn in granaries, till others need to have their neceſſities ſupplied. Theſe are deſervedly ſtiled *Patres Patriæ*; and it is accounted moral Paricide, to wound the reputation of ſuch as the Common-wealth terms its Parents. And when theſe Treaſures which private intereſt have robbed from the pub-

publick, ſhall after they have ſtain'd the acquirer with the names of avarice and cruelty, invite poſterity to recall them from his off-ſpring, as not due to them; Then ſuch as have like Providence toiled only for the good of their Countrey, and Mankind; ſhall find their Fame, like Meddals, grow ſtill the more illuſtrious, by all acceſſions of time; and that the new born Generations ſhall augment the numbers of their admirers; more then following years can moulder away theſe heaps of Coyn, which avaritious men raiſed as a Monument for their memory. *Epaminondas* is more famous and admired, then *Cræſus*; and Fame may be better believed concerning him; ſeeing he left neither Gold, nor Money, to bribe from it a ſuffrage. And albeit he was ſo buſied in raiſing the glory of his Country, that he had no time

to gain as much Money, as to raiſe the meaneſt for his own; Yet we find him at no loſs thereby, ſeeing each *Theban* aſſiſted at his Funeral, as a Mourner: And Nature lays it as a duty upon all whom it brings to the World, to magnifie him who endeavoured to reſemble it, in the univerſalities of his favours. That glorious *Roman*, who threw himſelf into the devouring Gulf, to avert the wrath of the gods from his Country; did, in exchange of a few years (which he but might have liv'd) add an eternity of Fame to his age; and by the gloriouſneſs of that action, has buried nothing in that Gulf, but his perſonal faults. And *Brutus*, by dying for his Countrey, is not more juſtly called the laſt of Romans, then he may be called the firſt of men. And for my part, I think that he ſacrified *Ceſar*, rather as a Victime

Victime to his injur'd Countrey, then to his private malice. For as Mr. *Couley* well remarks; the pretext of friendſhip can be no reaſon, why a man ſhould ſuffer without reſentment, his Mother to be violated before his eyes. *Paul* likewiſe, whom grace had raiſed as much above theſe; as reaſon had raiſed theſe above others; was ſo zealous in this Virtue; that after he had known the joyes of Heaven more intimately, then others, who had not like him travelled through all theſe ſtarry Regions: Yet ſuch was his affection to his Countrey; that he was content, to have his name expunged out of the Book of Life, that room might be made for theirs. But if men will love nothing but what will advance their private intereſt; they will at leaſt, upon this ſcore, love their Countrey; becauſe, when it becomes famous,

mous, they will ſhare in the advantage: As the being a *Roman*, was ſufficient to make one terrible, when *Rome* flouriſhed. And I imagine, that it was ſufficient to incite one of that glorious Re-publick, to undertake, or ſuffer the hardeſt of things, to remember him that he was a *Roman*: and at all times the unacquainted ſtill eſteem us, according to the preſumptions they can gather from our Country, Race, and Education. For beſides that a Hawk of a good neſt is ſtill preferred: We ſee, that example and emulation, are the ſtrongeſt motives that can either induce, or enable men to be noble and valorous; and though ſome term this but a fancy; yet granting it were no more; it is ſuch a fancy, as tends much to our honour; becauſe it highteens in others a fear of us, and leſſens in us the fear of them. I may then

then conclude with this, that as the Rays of the Sun are accounted a more noble light, then any that is projected from a private Candle. And as amongst Perfumes, those are accounted noblest, whose emanations dart to the greatest distance; so amongst Souls, those are the most excellent, which respect most the advantage of others.

Ambition is a mean vice.

I confess there are some Vices, which by shrouding themselves under the appearance of good, do advance themselves too far in ill govern'd esteems; as we see in ambition, and revenge; Yet to our severer inquiries it will appear, that *Ambition* is ignoble; seeing such as desire to be promoted, confess the meanness of that state they press to leave. This Vice obliges men to serve such as advance its designs; exchanging its present liberty, for,

but the uncertain expectation of commanding others; and paying greater respects to Superiors for this expectation, then it will be able to exact from those whom it designs to subject. What is advancement, but the peoples Livery? and such as expect their happiness from them, must acknowledge, that the Rabble is greater and nobler then themselves; and by exchanging their natural happinesse, for that which is of its bestowing; they confess their own to be of the least value; for no man will exchange for what is worse. A Courtier admiring the Philosopher, gathering his Herbs, told him; that if he flattered the Emperour, he needed not gather Herbs; but, was answered; that if he could satisfie himself with Herbs, he needed not flatter the Emperour; and without doubt, flattery infers

more

more dependence, then gathering of Herbs. And in the dispute for liberty; *Diogenes* had the advantage of the *Stagirit*; when he told him, *Diogenes* did dine when it pleased *Diogenes*; but *Aristotle* not till it pleased *Alexander*.

Vanity is too airie a Vice to be noble; for it is but a thin crust of *Pride*; and but a pretending cadet of that gallant sin; It is I confesse, less hurtful then Pride, because it magnifies it self, without disparaging others; (for if we admire others when compar'd with our selves, we are not vain, but proud) and it is oft the Spur to great actions; being to our undertakings, what some poysons are to Medicines; which, though they be hurtful in a dose apart; yet make the compounds they enter, more operative and pointed. And I have heard some defend, that Vanity *Vanity.*

was no sin; because, in admiring our selves, at a greater rate then we deserv'd; we, without detracting from our Neighbour, hightned our debt to our Maker; which might be an error, but was no fault. But vanity, being an error in our judgment, it cannot but be mean, as all errors are ignoble: And he is a very fool (which is the ignobleſt of names) who underſtands not himſelf. He who underſtands not his own meaſures, cannot govern himſelf; and ſo is unfit to govern others; and it is the employment of a great Soul, rather to do things worthy to be admired, then to admire what himſelf hath done; but leaving to purſue the croud of it's ill effects; I ſhall ſingle out ſome of theſe I judge moſt enemies to true gallantry: amongſt which, I ſcruple not to prefer, in meaneſſe, the being *vain of proſperity*,

and

and derived power: which shews, that we prefer, and admire more what others can bestow, then what we possesse our selves. Whereas, virtuous persons may justly think, that nothing can make them greater; and to be vain of prosperity, shewes we cannot bear it; and so concludes us under a weakness: To take advantages of others, when we are more powerful then they; is as base; as it is for an arm'd man to force his enemy to fight, when he has no weapon: this is cowardlines, not courage; and who defers not his revenge, till his rival be equal with him, implys a fear of grapling upon equal terms. That one expression, of one of the Kings of *France*; that he scorn'd when he was King of *France*, to remember the wrongs done to the Duke of *Orleans*; makes his name grateful in histo-

ry:

ry: and if great men would reflect ſeriouſly; how a word from him they ſerve; (though but a man, who muſt himſelf yield oft times to a mean diſaſter) or how the leaſt error in their own conduct, can overturn the fixteſt of their endeavours; and make them in being unfortunate, ridiculous withall: certainly they would call this preſumption, rather madneſſe, then Vanity; and would conclude it more gallant, to bear adverſity, with a generous courage; then to be a fool or flattered by proſperity; which vanquiſhes as oft, theſe for whom, as theſe againſt whom it fights.

The meanneſs of being vain of riches and eſtates.

Neither can I leave this Period, till I inveigh againſt that meanneſt of Vanities; whereby, men are vain of Eſtates and Territories: For, ſeeing Man is born Lord of all the World; why ſhould he retrinch his own right,

right, by glorying in so little a part of it, that his share will escape an exact Geographer. I wish such would remember, that *Pompey* bestowed Kingdomes upon his Slaves; and yet *Epictetus*, who was a Slave, is more admired, then he; and yet admired for nothing, but his Virtue: and why should men be proud, of enjoying that, upon which the meanest Beggar pours out his excrements? If these be vain, because they may call it their own; what hath the Master, but that (as *Solomon* says) he beholdeth it with his eyes? and at this rate, I may glory, in that the glorious heavens are spread over me; for I may behold the one, with as impropriating eyes, as he can do the other. And he who wants a tomb, which these have; hath the Heaven for a vault and burial place; ——— *cælo tegitur, qui non habet urnam.*

But

But if the answer be, that these Rents will allow them the keeping of a Table for their Grandeur; (which I wish, were the only excuse) that answer makes them Servants; and burdens them with a necessity, to provide for such as they entertain; and so they are vain of being Servants; and Servants to such, as will rise from their Table, to read and admire above them, *Plato*, *Socrates*; or which is less, the Author of a well-contriv'd Play; but to leave this folly; these may have some pretext, for preferring their own Estates, above these of others; but why should they admire themselves for their Estates? which is no part of themselves; and so they should not in reason think better of themselves then others for it. Under the same condemnation fall such, as are vain of their Horses, Lackeys, or

such

such like things; which is most injust, except their Horses and they were all one.

Such as crust themselves over with embroideries, and after they have divided their time, betwixt their comb and their mirrours; are vain of these silly toyes, which are the creatures and workmanship of Servants; must be certainly very low, and mean spirited; when they imagine to add to their natural value, by things that have no value in them, but what our Fancy (which is the most despicable quality of that Soul they neglect) gives them. And do not they amongst the rest of mankind, disparage very much even these Mistrisses upon whom they bestow these adorations; which they deny their mighty Maker, when they imagine by such contemptible means, to screw themselves into their esteem. How ignobly

The meanness of vanity in apparel.

ignobly undervalue they their own thoughts? the noble converſation of excellent men? and accurate Books? (to write ſome whereof, *Ceſar* and the greateſt of the Emperors have laid aſide their Swords) when they impend upon Ribbans and Laces, that age of time, which would be miſimployed, though it were let out but in moments, upon ſuch Womanly Exerciſes. But if Ladies, or their Suitors, will magnifie theſe handſome ſhapes and colours; which are too often beſtowed upon them, to repair the want of theſe noble qualities, of which thoſe who are Maſters may be more juſtly vain: Why are not they afraid, by whoring, fairding, drinking, gluttony, or macerating envy, to blaſt theſe florid advantages upon which themſelves do, and would have others to dote?

I must here endeavour to subdue one error; which is by so much the more dangerous, that it wears the faireſt mask of all other Vices: and this is that whereby men are induced to believe, that true honour is but a conſequent of preferment; and that preferment is ſeldome without honour; but honour comes never without preferment; and not only are the Lees of the people taken with this opinion; but the gallanteſt of men, who are Spheared far above thoſe; do in this, ſlide eaſily into the ſenſe of the Neighbourhood. Yet it remains ſtill an error; for true honour is an innate elevation of the Soul; whereby it ſcorns every thing which is more mortal then it ſelf; and nothing is more frail then preferment; whoſe paint is waſht off by the leaſt ſtorm; and

Preferment is not ſtill honourable.

and whose being depends upon the fancy, or humour of others: Whereas true honour is independent; and as it cannot flow from any other, so cannot stoop to them. He is truly gallant, whose innocence fears not the jurisdiction of men; and who looks upon Scepters, and such Gilded Trifles, as impertinent toyes, when they are not sway'd by the hand of Virtue; and who would not value power for any other end, but to be a second to these inclinations which are so reasonable, that they should not need power to make them to be obeyed? Tyrants can bestow the tallest preferments, but they cannot make men truly honourable; which shews that these two differ. And *Heliogabalus* Cooke was still but a base fellow, though his Masters doting made him as great, as were his own Vices; A Statue becomes not taller

taller by the hight of its Basis; nor a Head more wise, or noble, for being adorned with a shaggy Plumage. *Julius Cæsar*, though no Emperor, has a more lasting glory then *Tiberius* who was so. And *Cato* gloried more in that the people asked why he was not preferred, then he would have done in injoying the greatest honours these had to bestow. Preferment is but the creation of men; but true honour is of GODS own creation: and as we should esteem this last as a Piece done by the Nobler Master; so we should love it best, because it is more our own, then what rises from anothers favour. Greatness, when most advantagiously bestowed, can but produce love, or fear; to beget fear, is not noble; because the Devil doth this most; and these who come next to him in baseness, come neareſt him in this.

Brutes,

Brutes, Savages, and Mad-men, have ſufficiency enough for that undertaking; but to beget love, is peculiar to true honour: and ſo generous a paſſion is Love; that it is ſooneſt elicit, when leaſt commanded. A virtuous perſon is likewiſe a greater Governour, then he who ſuffers himſelf to be commanded by a Vicious Woman; and a thirſty appetite; or then that King who ſuffers himſelf to be led by the ears with flatterers; and to be forced by his own pride to diſobey his reaſon, by which alone he is truly great; and which when any man diſowns abſolutely, he is to be thrown into a Dungeon, or Bedlame; Preferment leaves and obliges us to bow to others, for ſatisfying our intereſt; ſo that intereſt is confeſt by great men, to be greater then they. But Virtue and true Honour teacheth us to ſubject

our

our interest to our selves; and puts it in our own power to make our selves happy. And what a Pilot is in the Ship; a General in an Army; the Soul in the Body; that is a Philosopher amongst these with whom he converses. *Nec enim unquam in tantum convalescet nequitia; nunquam sic contra virtutes conjurabitur; ut non virtutis nomen venerabile & Sacrum maneat.* Sen. *Epist.* 14. To which purpose I must cite *Stat. Silv.*

Vive Midegazis, & Lidо ditior auro,
Troica & Euphrate supra diademate felix,
Quem non ambigui fasces, non mobile vulgus,
Spemque metumque domas, vitio sublimior omni.
Exemptus fatis.

In Revenge, we must use Instruments, who exact more, and will upbraid us more then the Law will do, when it satisfies us our

The ignobleness of revenge.

our wrongs. And does not the Philoſopher, who denys that he can be wrong'd, more nobly; then he who confeſſes, that he is both ſubject to wrongs, and hath received ſo great a one, that he cannot but purſue it's revenge? he who conceals his wrongs, is only wrong'd in private; whil'ſt he who revenges his wrong, is wrong'd in publick: and certainly, the publick wrong is more ignoble. And ſeeing we conceive our ſelves concern'd in honour, to puniſh ſuch as would divulge an affront, that was ſmothered, as ſoon as given: we can not be ſaid to wrong our own honour; when we in ſeeking revenge, proclaim ſuch wrongs, as had elſe either evaniſht, or been leſſened by the concealment; which remembers me of a Story, that goes of an old man, at whoſe bald head, a rotten Orange being thrown in the

the street, clapt his Hat upon it; and said, I shall spill that Villains sport, who expected to see me come shewing my head all besmeared over, and complaining of the injury. It is one of the most Picquant revenges, to undervalue our enemies so far, as not to think them worthy of our noticeing; and we shew our selves to be greater then they, when we let the World see, that they cannot trouble us; when children and fools do us the same things, that we fret at in others of more advanced years, we pass them without a frown; which shews, that it is not the acts done us by our enemies, but our own resentment, which in effect injures us; So that it is still in our power to vex such as design to affront us; by laughing at, or undervaluing these, and such like little endeavours as what cannot reach our happi-

happineſſe. He who pardons, proclaims that by ſo doing, he fears not his enemies for the future; but revenge implyes a fear of what we deſire upon that account to leſſen. Thus Cowards, and none but they, are cruel; ſeeing they then only account themſelves ſecure, when their enemies have loſt all capacity to reſiſt. In revenge, we act the Executioner; but we perſonate a Prince when we pardon; in the one, we beſtowa favour, and ſo are Noble; but in the other, we diſcloſe our infirmity, which is ignoble.

The gallantry of Patience.

I admire Paſſive Courage, as a virtue which deſerves its Palms beſt of all others, becauſe it toils moſt for them; Honours and Rewards are but gifts to them, but they are conqueſts to it: And it merits as much praiſe, as it meets with injuries. *Avida eſt periculi virtus; & quo tendat, non*

non quid passura sit, cogitat; quoniam & quod passura est, gloriæ pars est: This Virtue hath rather a greedineſs for, then a deſire to find dangers; and ſeeing its ſufferings make the greateſt part of its glory; it runs out to meet them, thinking that to attend them, is a degree of cowardlineſs. And if we remark narrowly, we will find that all other Virtues owe their Gallantry to this: And have no other title to that glorious quality, but in ſo far as they borrow excellencies from it. Friendſhip is then only gallant, when to gratifie our friends, we expoſe to injuries for them, either our perſons, or intereſt. Gratitude is then Noble, when we conſider not what we are to ſuffer; but what we owe, or (which is more gallant) what is requiſite for the ſervice of ſuch as have obliged us. Juſtice is always excellent, but is then only moſt to be admired,

when we resist temptations; and where we resolve to suffer, for having been just, the envy & rage of these, who consider only how much they have been prejudged; but nor how much the publick good hath been thereby advanced.

By this it is that a virtuous person shews how great he truly is; and that power and command were the instruments only, but not parts of his former worth. He who yields to affliction, shews that those who inflict it, are greater then himself; but he who braves it, shews that it is not in the power of any thing but of guilt, to make him tremble. It is easie for one who is assisted by power and fate, to urge these advantages; but to dare these, shews a pitch beyond them: And this induces me to think, that passive courage is more noble then what is active:

For

For one who fights gallantly in an open Field, and in the view, or front of an Army; is assisted by the example of others, by hope of revenge, or victory; and needs not much fear that death which he may shun, as probably, as meet: But he who in a noble quarrel, adorns that Scaffold, whereupon he is to suffer; evinces that he can master Fate, and make danger lesse then his courage, and to serve him in acquiring Fame and Honour. But this Virtue deserves a larger room, then my present wearinesse will allow it in this Paper: and therefore I will leave it for praises to its own native excellencies.

I shall (My Lords and Gentlemen) leave these reflections to your own improvement; for I am confident that the heat of your own zeal for Virtue, will kindle in your brests such noble flames, as that by their blaze, ye

may see further into this subject, then I can discover: And in this essay I desire to be esteem'd no otherwayes presumptuous, then a Servant is, who lights his Master up those Stairs which himself intends to mount.

FINIS.